



BHAGAVAD GITA

CHAPTER 13

KSETRAKSETRAJNA VIBHAGA YOGA

(Field and its Knower)

35 Verses

Chapter 13 - Verse 1

अर्जुन उवाच ।
 प्रकृतिं पुरुषं चैव
 क्षेत्रं क्षेत्रज्ञमेव च ।
 एतद्वेदितुमिच्छामि
 ज्ञानं ज्ञेयं च केशव ॥ १३-१ ॥

arjuna uvāca |
 prakṛtim puruṣam caiva
 kṣetram kṣetrajñameva ca |
 etad vēditum icchāmi
 jñānam jñeyam ca keśava || 13.1 ||

Arjuna said : Prakrti (Matter) and Purusa (Spirit), also the ksetra (The field) and Ksetrajna (The Knower of the filed), knowledge and that which ought to be known-these, I wish to learn, O Kesava. [Chapter 13 - Verse 1]

Chapter 13 - Verse 2

श्रीभगवानुवाच ।
 इदं शरीरं कौन्तेय
 क्षेत्रमित्यभिधीयते ।
 एतद्यो वेत्ति तं प्राहुः
 क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
 idam śarīram kauntēya
 kṣētramityabhidhīyatē |
 ētadyo vētti tam prāhuḥ
 kṣetrajña iti tadvidah || 13.2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

Chapter 13 - Verse 3

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

ksētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata|
ksētrakṣētrajñayōrjñānam
yat tajjñānam matam mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

Chapter 13 - Verse 4

तत्क्षेत्रं यच्च यादृक्ष
यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च
तत्समासेन मे शृणु ॥ १३-४ ॥

tat ksētram yacca yādṛk ca
yadvikāri yataśca yat |
sa ca yō yatprabhāvaśca
tat samāsēna mē śṛṇu || 13.4 ||

What that field is; of what nature it is; what are its modifications; whence it is; and also who He is; and what His powers are-these hear from Me, in brief. [Chapter 13 - Verse 4]

Chapter 13 - Verse 5

ऋषिभिर्बहुधा गीतं
 छन्दोभिर्विविधैः पृथक् ।
 ब्रह्मसूत्रपदैश्चैव
 हेतुमद्विर्विनिश्चितैः ॥ १३-५ ॥

ṛṣibhirbahudhā gītāḥ
 chandōbhīrvividhaiḥ pṛthak
 brahmaśūtrapadaiścaiva
 hētumadbhīrviniścītaiḥ ॥ 13.5 ॥

Rsis have sung (About the field and the knower of the field) in many ways, in various distinctive chants and also in the suggestive words indicative of Brahman, full of reason and decision. [Chapter 13 - Verse 5]

Chapter 13 - Verse 6

महाभूतान्यहङ्कारः
 बुद्धिरव्यक्तमेव च ।
 इन्द्रियाणि दशैकं च
 पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥

maḥābhūtānyahaṅkāraḥ
 buddhiravyaktamēva ca ।
 indriyāṇi daśaikam ca
 pañca cēndriyagōcarāḥ ॥ 13.6 ॥

The great elements, egoism, intellect and also the unmanifested (Mula Prakirti), the ten senses and the one (The mind) and the five objects of the Senses... [Chapter 13 - Verse 6]

Chapter 13 - Verse 7

इच्छा द्वेषः सुखं दुःखं
सञ्चातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētram samāsēna
savikāram udāhṛtam || 13.7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

Chapter 13 - Verse 8

अमानित्वमद्भित्वम्
अहिंसा क्षान्तिराज्वम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam
ahiṁsā kṣāntirārjavam ।
ācāryōpāsanam śaucam
sthairyam ātmavinigrahaḥ || 13.8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

Chapter 13 - Verse 9

इन्द्रियार्थेषु वैराग्यम्
 अनहङ्कार एव च ।
 जन्ममृत्युजराव्याधि
 दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam
 anahaṅkāra ēva ca ।
 janmamṛtyujarāvyādhi
 duḥkhadōṣānudarśanam || 13.9 ||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

Chapter 13 - Verse 10

असक्तिरनभिष्वङ्गः
 पुत्रदारगृहादिषु ।
 नित्यं च समचित्तत्वम्
 इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ
 putradāragṛhādiṣu ।
 nityam ca samacittatvam
 iṣṭāniṣṭōpapattiṣu || 13.10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...
 [Chapter 13 - Verse 10]

Chapter 13 - Verse 11

मयि चानन्ययोगेन
भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वम्
अरतिर्जनसंसदि ॥ १३-११ ॥

**mayi cānanyayōgēna
bhaktiravyabhicāriṇī ।
viviktadēśasēvitvam
aratirjanasamṣadi || 13.11 ||**

Unswerving devotion unto me, by the Yoga of non-separation, resorting to solitary places, distaste for the society of men.. [Chapter 13 - Verse 11]

Chapter 13 - Verse 12

अध्यात्मज्ञाननित्यत्वं
तत्त्वज्ञानार्थदर्शनम् ।
एतज्ञानमिति प्रोक्तम्
अज्ञानं यद्तोऽन्यथा ॥ १३-१२ ॥

**adhyātmajñānanityatvam
tattvajñānārthadarśanam|
ētajñānam iti prōktam
ajñānam yadatō'nyathā ||13. 12 ||**

Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

Chapter 13 - Verse 13

ज्ञेयं यत्तत्प्रवक्ष्यामि
यज्ञात्वामृतमश्वुते ।
अनादिमत्परं ब्रह्म
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyam yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat param brahma
na sat tannāsad ucyatē || 13.13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

Chapter 13 - Verse 14

सर्वतः पाणिपादं तत्
सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके
सर्वमावृत्य तिष्ठति ॥ १३-१४ ॥

sarvataḥ pāṇipādaṁ tat
sarvatō'kṣiśirōmukham |
sarvataḥ śrutimallōkē
sarvam āvṛtya tiṣṭhati || 13.14 ||

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 - Verse 14]

Chapter 13 - Verse 15

सर्वेन्द्रियगुणाभासं
 सर्वेन्द्रियविवर्जितम् ।
 असत्तं सर्वभूच्चैव
 निर्गुणं गुणभोक्तुं च ॥ १३-१५ ॥

sarvēndriyaguṇābhāsam
sarvēndriyavivarjitaṁ |
asaktam̄ sarvabhṛccaiva
nirguṇam̄ guṇabhōkt̄ ca || 13.15 ||

Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet their experiencer... [Chapter 13 - Verse 15]

Chapter 13 - Verse 16

बहिरन्तश्च भूतानाम
 अचरं चरमेव च ।
 सूक्ष्मत्वात्तदविज्ञेयं
 दूरस्थं चान्तिके च तत् ॥ १३-१६ ॥

bahirantaśca bhūtānām
acaram̄ caram̄ eva ca |
sūkṣmatvāt̄ tad avijñēyaṁ
dūrasthaṁ cāntikē ca tat || 13.16 ||

Without and within (All) beings, the unmoving and also the moving; because of its subtlety unknowable; and near and far away is That. [Chapter 13 - Verse 16]

अविभक्तं च भूतेषु
विभक्तमिव च स्थितम् ।
भूतभर्तुं च तज्ज्ञेयं
ग्रसिष्णु प्रभविष्णु च ॥ १३-१७ ॥

**avibhaktam ca bhūtēṣu
vibhaktam iva ca sthitam |
bhūtabhartṛ ca tajjñēyam
grasiṣṇu prabhaviṣṇu ca || 13.17 ||**

And undivided, Yet He exists as if divided in beings; That is to be known as the supporter of beings; He devours and He generates. [Chapter 13 - Verse 17]

ज्योतिषामपि तज्ज्योतिः
तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं
हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

**jyōtiṣām api tajjyōtiḥ
tamasaḥ param ucyatē |
jñānaṁ jñēyam jñānagamyaṁ
hṛdi sarvasya viṣṭhitam || 13.18 ||**

That (Brahman), the 'light of all lights', is said to be beyond darkness; (it is) Knowledge, the object of Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 - Verse 18]

इति क्षेत्रं तथा ज्ञानं
ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय
मद्भावायोपपद्यते ॥ १३-१९ ॥

iti kṣetraṁ tathā jñānam
jñeyam cōktam samāsataḥ |
madbhakta ētad vijñāya
madbhāvāyōpapadyatē || 13.19 ||

Thus the field, as well as the knowledge and the knowable have been briefly stated. Knowing this, My devotee enters into My Being. [Chapter 13 - Verse 19]

प्रकृतिं पुरुषं चैव
विद्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtim puruṣam caiva
vidhyanādi ubhāvapi |
vikārāṁśca guṇāṁścaiva
viddhi prakṛtisambhavān || 13.20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

Chapter 13 - Verse 21

कार्यकारणकर्तृत्वे
हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां
भोक्त्वे हेतुरुच्यते ॥ १३-२१ ॥

kāryakāraṇakartṛtvē
hētuḥ prakṛtirucyatē |
puruṣaḥ sukhaduḥkhānāṁ
bhōkṛtvē hēturucyatē || 13.21 ||

In the Production of effect (Karya) and cause (Karana) Prakirti is said to be the cause; and in the experience of pleasure (Sukha) and Pain (duhkha) Purusa is said to be the cause.
[Chapter 13 - Verse 21]

Chapter 13 - Verse 22

पुरुषः प्रकृतिस्थो हि
भुङ्के प्रकृतिजान्मुणान् ।
कारणं गुणसङ्गोऽस्य
सदसद्योनिजन्मसु ॥ १३-२२ ॥

puruṣaḥ prakṛtisthō hi
bhunktē prakṛtijān gunān |
kāraṇam gunasaṅgō'sya
sadasadyōnijanmasu || 13.22 ||

The Purusa, seated in Prakirti, experiences the qualities born of Prakirti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 - Verse 22]

Chapter 13 - Verse 23

उपद्रष्टानुमन्ता च
भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca
bhartā bhōktā mahēśvaraḥ ।
paramātmēti cāpyuktah
dēhē'smin puruṣaḥ paraḥ ॥ 13.23 ॥

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

Chapter 13 - Verse 24

य एवं वेत्ति पुरुषं
प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि
न स भूयोऽभिजायते ॥ १३-२४ ॥

ya ēvaṁ vētti puruṣam
prakṛtim ca guṇaiḥ saha ।
sarvathā vartamānō'pi
na sa bhūyō'bhijāyatē ॥ 13.24 ॥

He who thus knows the Purusa and Prakirti together with the qualities, in whatsoever condition he may be, he is not born again. [Chapter 13 - Verse 24]

Chapter 13 - Verse 25

ध्यानेनात्मनि पश्यन्ति
केचिदात्मानमात्मना ।
अन्ये साङ्घेन योगेन
कर्मयोगेन चापरे ॥ १३-२५ ॥

dhyānēnatmani paśyanti
kēcid ātmānam ātmanā|
anyē sāṅkhyēna yōgēna
karmayōgēna cāparē || 13.25 ||

Some, by meditation, behold the Self in the self by the self; others by the Yoga of knowledge (By Sankhy Yoga); and others by Karma-yoga. [Chapter 13 - Verse 25]

Chapter 13 - Verse 26

अन्ये त्वेवमजानन्तः
श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव
मृत्युं श्रुतिपरायणाः ॥ १३-२६ ॥

anyē tvēvam ajānantaḥ
śrutvānyēbhya upāsatē|
tē'pi cātitarantyēva
mṛtyum śrutiparāyaṇāḥ || 13.26 ||

Others also, not knowledge this, Worship, having heard of it from others; they too, cross beyond death, if they would regard what they have heard as their supreme refuge. [Chapter 13 - Verse 26]

यावत्सञ्जायते किञ्चित्
 सत्त्वं स्थावरजन्मम् ।
 क्षेत्रक्षेत्रज्ञसंयोगात्
 तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

yāvat sañjāyatē kiñcit
 sattvam sthāvarajaṅgamam ।
 kṣētrakṣētrajñasamyōgāt
 tad viddhi bharatarṣabha || 13.27 ||

Whenever any being is born, the unmoving or the moving, know you, O best of the Bharatas, that it is from the union between the field and the Knower of the field. [Chapter 13 - Verse 27]

समं सर्वेषु भूतेषु
 तिष्ठन्तं परमेश्वरम् ।
 विनश्यत्स्वविनश्यन्तं
 यः पश्यति स पश्यति ॥ १३-२८ ॥

samaṁ sarvēṣu bhūtēṣu
 tiṣṭhantam paramēśvaram ।
 vinaśyatsvavinaśyantam
 yaḥ paśyati sa paśyati || 13.28 ||

He sees, who sees the supreme lord existing equally in all beings, the unperishing within the perishing. [Chapter 13 - Verse 28]

Chapter 13 - Verse 29

समं पश्यन्हि सर्वत्र
समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं
ततो याति परां गतिम् ॥ १३-२९ ॥

**samam paśyan hi sarvatra
samavasthitam īśvaram |
na hinastyātmanātmānam
tatō yāti parām gatim || 13.29 ||**

Indeed, he who sees the same lord everywhere equally dwelling, destroys not the self by the Self; therefore, he goes to the highest goal. [Chapter 13 - Verse 29]

Chapter 13 - Verse 30

प्रकृत्यैव च कर्माणि
क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानम्
अकर्तारं स पश्यति ॥ १३-३० ॥

**prakṛtyaiva ca karmāṇi
kriyamāṇāni sarvaśah |
yah paśyati tathātmānam
akartāram sa paśyati || 13.30 ||**

He sees, who sees that all actions are performed by Prakirti alone, and that the self is actionless. [Chapter 13 - Verse 30]

यदा भूतपृथग्भावम्
एकस्थमनुपश्यति ।
तत एव च विस्तारं
ब्रह्म सम्पद्यते तदा ॥ १३-३१ ॥

yadā bhūtapṛthagbhāvam
ēkastham anupaśyati ।
tata ēva ca vistāram
brahma sampadyatē tadā || 13.31 ||

When he (Man) sees the whole variety of beings, as resting in the ‘One’, and spreading forth from That (One) alone, he then, becomes Brahman. [Chapter 13 - Verse 31]

अनादित्वान्निर्गुणत्वात्
परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय
न करोति न लिप्यते ॥ १३-३२ ॥

anāditvānnirguṇatvāt
paramātmāyam avyayaḥ ।
śarīrasthō'pi kaunteya
na karōti na lipyatē || 13.32 ||

Being without beginning, and being devoid of qualities, the supreme Self, the imperishable though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 - Verse 32]

यथा सर्वगतं सौक्ष्म्याद्
 आकाशं नोपलिप्यते ।
 सर्वत्रावस्थितो देहे
 तथात्मा नोपलिप्यते ॥ १३-३३ ॥

yathā sarvagataṁ sauksmyād
 ākāśam nōpalipyatē ।
 sarvatrāvasthitō dēhē
 tathātmā nōpalipyatē || 13.33 ||

As the all-pervading ether is not tainted, because of its subtlety, so too the Self, seated everywhere in the body, is not tainted. [Chapter 13 - Verse 33]

यथा प्रकाशयत्येकः
 कृत्स्नं लोकमिमं रविः ।
 क्षेत्रं क्षेत्री तथा कृत्स्नं
 प्रकाशयति भारत ॥ १३-३४ ॥

yathā prakāśayatyēkah
 kṛtsnam lōkam imam raviḥ ।
 kṣētram kṣētrī tathā kṛtsnam
 prakāśayati bhārata || 13.34 ||

Just as the one sun illuminates the whole world, so also the Lord of the Field (Paramatman) illuminates the whole field, O Bharata. [Chapter 13 - Verse 34]

क्षेत्रक्षेत्रज्ञयोरेवम्
 अन्तरं ज्ञानचक्षुषा ।
 भूतप्रकृतिमोक्षं च
 ये विदुर्यान्ति ते परम् ॥ १३-३५ ॥

kṣētrakṣētrajñayōrēvam
 antaram jñānacakṣuṣā ।
 bhūtaprakṛtimōkṣam ca
 yē viduryānti tē param || 13.35 ||

They who, with their eye of wisdom come to know the distinction between the field and the knower of the field, and of the liberation from the Prakirti of the being, Go to the Supreme.
 [Chapter 13 - Verse 35]